

EDMESTON, RHODA

Christian concerns of

North American neighbors.

66.07  
91  
d 5a



Library  
School  
of  
Theology

500/1549

# **ADULT GUIDE**

**on**

## **CHRISTIAN CONCERNS of NORTH AMERICAN NEIGHBORS**

**C. Edmeston**



Boston University  
School of Theology Library



*Adult Guide on*

---

CHRISTIAN CONCERNS  
OF NORTH AMERICAN  
NEIGHBORS

*by Rhoda Edmeston*

FRIENDSHIP PRESS    NEW YORK

## CONTENTS

---

INTRODUCTION	• 3
I: THE UNITED STATES AND CANADA: Prosperous Neighbors	• 10
II: ALASKA: Winter Wonderland	• 21
III: MEXICO: A Maturing Land	• 25
IV: HAWAII: Paradise of the Pacific	• 32
V: THE CARIBBEAN ISLAND AREA	• 36
VI: THE SUMMING UP	• 39
ALTERNATE ONE SESSION PROGRAMS	• 42
RESOURCE LIST	• 46

Boston University  
School of Theology Library

266.07

F91

Ea5a

*Printed in the United States of America*

## INTRODUCTION

---

There is something intriguing about the terms "neighbor" and "neighborhood." They carry interesting implications. The concept of neighborhood is associated most closely, perhaps, with rural situations. Our neighbors are the people living in the same locality. But the word "neighborhood" has a deeper significance than mere geographic proximity, although it includes that. It means a community, an entity whose members are linked by bonds of mutual interests and concerns.

One recalls the Biblical question, "And who is my neighbor?" The meaning of the parable given in reply to the question might be stated in various ways. One implication is that neighbors are those who are concerned for one another. In the parable there was need on the one hand and ability to minister to it on the other. The one who "proved neighbor" was the traveler who recognized the claims of the other man upon him.

Mutual aid and common concerns are in truth characteristics of our rural neighborhood concept. One has only to think of the response of neighbors in cases of sickness or death, how they come bringing food and offer to help care for the one who is ill. When professional nurses are not available, the neighbors take turns "sitting up" with the patient night after night. When a young person goes out from the community and wins distinction for himself, the neighbors share with his family the reflected glory, saying with pride, "He grew up right here in our neighborhood."

Such is the stuff of which neighborliness is made; proximity, yes, but more important are shared experiences, mutual appreciation, and help.

We say today that the world has become a neighborhood, and it has, in terms of the geographic closeness brought about by improved transportation and communication. But in other aspects of "neighborhood" we have not done so well. We do not always recognize the mutuality of our needs and interests and our interdependence.

So it is most appropriate that this should be a neighborhood study. We are to think of the group of North American nations, including our own, as neighbors to one another. (Perhaps we should say "our nearest neighbors." Otherwise the neighborhood of nations could embrace the entire world society of peoples.) We could think of the nations directly north and south of us as neighbors next door and the others as neighbors across the street.

Neighbors may differ as to occupation, economic status, religion, language, and race and yet constitute a neighborhood because they know and appreciate one another, have certain interests in common, offer mutual aid—with each making his unique contribution, and have a sense of belonging and interdependence.

So much for the term "neighbors" in the title. We should consider next the word "concerns," which further delimits our study. The course is not to be merely descriptive, resulting in a knowledge of the geography, history, politics, assets, and faults of the countries, although something of all this will be necessary as background. We are to focus on the vital interests of each country and the situations that constitute problems for the people. We are to consider especially the concerns that are common to two or more of the areas, to discover unity of interest and efforts.

We should also note that it is the Christian concerns of these neighbors that are to be lifted up in the study. This



means that we shall want to concentrate attention particularly on such social and economic problems as touch the conscience of Christians and on the religious situation and trends of each country.

### **The Leader: Qualifications and Preparation**

The group will be fortunate if they can secure as leader someone who has had personal contact with the life and people of one or more of the areas outside their own country. This, however, is not necessary. Many courses are successfully taught where the experience is an adventure into a new realm for the leader as well as for other members of the group. What is essential is the leader's enthusiastic interest in the material to be studied.

*Materials.* The first step in preparing for leadership is to examine the basic study resources. These are the two books *Concerns of a Continent*, edited by James W. Hoffman, and *The Shadows They Cast*, by Janette Harrington, plus the Guide that you are now reading.

Read the two books first, to get the sense of the study; then read the Guide carefully and begin to plan how you will adapt the techniques and plans suggested to the needs of your own group. Note the resources suggested in the various sessions, and decide which ones you want to use. These, and as many additional copies of the basic books as you feel your group will need, should be ordered well in advance of the time when they are to be used. Full information about them, including prices and distributors, is included in the Resource List on page 46.

You will probably also want to secure materials from your denominational bookstore or literature headquarters regarding the work and interests of your church in the areas to be studied. You will certainly want to become a collector of all sorts of informational resources available in your community. Cull denominational and general magazines for

helpful articles. Check the reading list in *Concerns of a Continent* and find out which of these books are in local libraries. Consult travel offices to find out whether or not they can give you helpful pictures and posters.

Having collected your materials, begin to master them. You must have information at your finger tips if you are to present it in an interesting and stimulating fashion. In leading the course, you will be selective and not try to rush through a mass of material in one session. This is particularly important in a course such as this, which covers a wide territory.

*Purposes of the Course.* The leader's intensive preparation has another purpose than the mastery of materials. When you begin your first reading of the basic books and the Guide, and increasingly as you examine other resources, you will be formulating the purposes you hope will be achieved in this study. It may not be possible to hit the mark exactly, but a shot aimed at a target will come closer to scoring a direct hit than shots fired at random.

Each leader will want to formulate aims for his group, but the following may be suggestive.

1. To gain more knowledge about and a more intimate acquaintance with North American countries and their peoples.

2. To attain a more intelligent understanding of their problems and why they exist, and therefore a deeper appreciation of the difficulty of their solution.

3. To come to a finer appreciation of the assets of each of these peoples and what each has to contribute to the enrichment of the neighborhood.

4. To obtain a better understanding of the religious situation in each country.

5. To see clearly the challenge of the mission work of our churches in the North American neighborhood and the opportunities it offers, in order to experience renewed enthusiasm for and dedication to the work.

6. To feel a deeper sense of neighborhood: a realization of mutual interests, common concerns, and the fact of interdependence.

*Further Preparation.* There will be a considerable amount of preparation to be done in addition to studying materials and planning the course.

The leader should appoint committees to carry these various responsibilities and work closely with them.

## Committees

*Promotion Committee.* An important part of the preparation for the study is, of course, the publicity. The committee appointed to take this responsibility should plan such devices as seem appropriate in your community and should be encouraged to develop original approaches. The following are some commonly recognized methods that may be employed.

1. Notices of the topic, time, and place of the study in local newspapers.

2. The same notice, more in detail, in the church bulletin. Here you may include "Do you know" questions about the countries to be studied.

3. The "Do you know" questions sent out on cards to each member of the society or group sponsoring the study, with an invitation to take part in the course.

4. The dramatization of some aspects of the study at a general meeting of the sponsoring group prior to the study.

5. Posters in the church lobby or other rooms of the church.

6. Personal invitations extended by members of the sponsoring group to other church members.

*Committee on Room Arrangements.* This committee will see to it that the study room is in readiness before each meeting. They will plan to have an adequate number of chairs, suitably arranged, and should set up a reading table. The leader, having already investigated books and other printed materials, will be able to offer counsel here regarding books that are available from the public library, the church library, or the pastor's private

library. He may also point the committee to periodical resources. Committee members may know of other books and magazine articles that may be borrowed from individuals. The resources on the reading table, including the copies of the basic books that have been ordered, should be used when needed for special assignments, but may, when not being used in this way, be taken out by group members for background reading. A member of the committee should act as librarian.

The Committee on Room Arrangements should also secure a large wall map of the area to be studied, for reference use throughout the sessions. The Friendship Press map, *The North American Neighborhood*, is recommended. (See the Resource List on page 46.) The committee may also want to use posters, pictures, charts, and other displays.

*Worship Committee.* A leader for worship will need to be appointed for each session, and the Worship Committee will see that this is done. They will also be responsible for securing hymn books when these are to be used, for mimeographing any portion of the worship service that is to be distributed, and for providing any other properties that may be used.

The worship period should be impressive and inspirational but brief, and for that reason carefully planned. Worship centers can be helpful in establishing this relationship as well as in creating a worshipful atmosphere.

*Committee on Community Resources.* You will want a special committee of scouts whose job it will be to discover what the community in general can contribute to your study. There are probably persons, not members of your group, who have lived or visited extensively in some other areas of the North American neighborhood—G.I.'s, their wives, students from other countries, especially from the Caribbean area, retired missionaries, and tourists. These may well be used as resource persons. Often they will have interesting displays of objects, or slides that they will be glad to show. These can add interest to the sessions if they are used with discretion and not allowed to monopolize too much time.

When such resources are discovered, the committee should confer with the leader as to their best use.

*Committee on Concerns.* Since this study deals particularly with those concerns that are common to two or more areas, some device will need to be used to keep a cumulative record of concerns in such a way that, at the concluding session, it will be possible to see which problems are widespread and which are limited to one or two of the neighbor countries. The Committee on Concerns will plan and keep such a record.

One possible way of doing this is to make a chart on a large piece of wrapping paper. At the top of the chart, to the left, print the words "Christian Concerns." At top right, print the names of the areas to be studied, or if you prefer, use pictures to represent them. Divide the area names or pictures by lines that will extend down to the bottom of the page.

During Session One, list at the left of the chart the concerns that have been lifted up, and in the column under the country or countries in which each concern has been found place a check mark. At the close of Session Two, check in the proper column those concerns listed the previous week that have also been found in Alaska, the area studied in this session. List, too, any new concerns that have been uncovered in Alaska, and place a check in the column under the name or picture representing the territory. Continue in this way throughout the course, listing new concerns whenever they are found and checking concerns for each area studied. Possibly it might be advantageous to use crayon of various colors for the checking, a distinctive color for each area.

## **Assignments**

Except for such responsibilities as have already been designated, the leader will need to see to it that assignments are made and preparations completed for each part of every session. This should be done as far in advance as possible, to give individuals who have assignments ample time for their work.

If a secretary to record proceedings is desired, appoint her before Session One and ask her to be ready with notebook and pen.

# I

## *THE UNITED STATES AND CANADA:*

### *Prosperous Neighbors*

---

Hoffman: Chapters I, III and IV

Harrington: Stories VI and VIII

#### **Devotional Period**

*Hymn* (to be sung or read as a call to worship): "In Christ  
There Is No East or West"

*Scripture*: John 17:2-21

*Meditation Thought*: "This prayer 'that they may all be one' is the supreme charter of Christian unity, and an indictment of our unholy divisions within the churches, within races, within nations, within the total human family where fellowship ought to reign."

*Prayer*: "Father of our spirits, to whom thy sons in many tongues and from many households of faith address their prayers, we rejoice that thou art the one Lord of all. We praise thee for the oneness of thy universe, so majestically knit together in ordered unity; we praise thee for the oneness of the human family, designed by thee for fellowship and by us so tragically divided; above all, we praise thee for thy Son Jesus Christ and rejoice that in him there is one Lord, one faith, one baptism.

"Heal speedily, O Lord, the divisions of the churches, that Christians may be as thou ordainest, one body in Christ. And use mightily thy churches to heal the divisions of the world, that all may be one in worship, in love, in service. Through Christ our Lord. Amen."<sup>1</sup>

<sup>1</sup> Harkness, Georgia, *Through Christ Our Lord*. New York, Abingdon Press, 1940, p. 130. Used by permission.

## Introduction to Study

This study may well be introduced by a consideration of the title of the course. Beginning with the word "neighbor," the leader may draw from the group their definitions of what it means to be a good neighbor, what we mean by concerns, and how Christian concerns draw depth from the fact that they are Christian. He may want to share with them some of the definition given in the Introduction to this Guide. It will be important to point out that in this study neighbor nations are looking at their problems together.

*Introducing the Basic Books.* Present the Hoffman and Harrington books to the group, explaining briefly the nature of each one—the fact that the Hoffman book was written by a group of area specialists familiar with the concerns of their respective fields, and that the Harrington book is a series of biographies that reflect concerns. You may want to call attention to some of the information about the writers on the jackets of the books.

*A Questionnaire.* If desired, the leader may prepare a questionnaire covering the subjects to be discussed during the course and distribute it at this time. Questions may be of either the check type, which can be answered with factual information, or of the "thought" type, which will require essay type answers. If a questionnaire of the first type is used, group members could use it as a record of what they learn, checking answers as soon as they have the information. If the essay-type question is used, certain questions may be assigned to individuals, to be reported on during the final session.

*Presenting the Areas.* Some general introduction to all the areas to be studied should be given at this time. It should be brief, as you will want to devote the major portion of the time this session to the United States and Canada.

Possibly a striking statement about each area could be

selected from Hoffman, chapter I, and either written on the blackboard or placed around the room on placards. These could be read aloud in quick succession by group members.

Another possibility is to let six group members represent the areas and tell a few interesting facts about them. For instance, the person representing Alaska could say, "I represent Alaska, which is more than twice as large as Texas. Our people are agitating for statehood. Although there are some Eastern Orthodox churches left from the time when Alaska was a Russian possession, Alaska is now a mission field for Protestant denominations of the United States."

The individuals representing the areas might carry flags and point to the areas on the wall map.

### **Development of the Study**

The suggestions in this and other sessions for the use of techniques are for consideration, selection, and adaptation. You will not be able to use all the techniques and materials suggested. You will choose the ones you want and in some cases you may decide to substitute others of your own planning. The type of techniques used will depend partly on whether or not every member of your group has his own copy of the basic books and reads the assigned chapters in advance of the session. If this is done, you will not need to plan as many "reporting" activities. However, if you have only a limited number of books, you will need to plan enough reports so that the important information in them is conveyed to the group.

#### **CANADA**

*Chalk-and-Map Talk.* Groups making this study in the United States will need to have a briefing on Canadian history as a preface to understanding the concerns lifted up in the chapter on Canada. A member of the group who is clever at making simple sketches could do this in the



form of a chalk-and-map talk, presenting the facts from Hoffman, pages 35 and 36, and illustrating them. For instance, he will use the map to point out the parts of Canada that are predominantly Anglo-Saxon, and Quebec, the heart of French Canada. He may also want to show the approximate location of the Plains of Abraham, west of the old city of Quebec.

A number of blackboard sketches could be used, and this could be made amusing, according to the composition of your group. Stick figures or a circle with one section shaded could be used to show the proportion of Anglo-Saxons and Canadians of French descent, the proportion of Protestant and Roman Catholic Christians. A few small stick "soldiers" representing the American Revolutionary army could be drawn, confronting a few figures representing French Canadians, whose backs are turned, indicating their refusal to desert Great Britain. The important dates 1759 and 1763 could be put on the board. The person making the presentation could work out other ideas.

*Missionary Biographies.* Groups in Canada will probably not want to spend time on Canadian history, with which they are completely familiar. They might want to make their background information a consideration of early mission work in Canada. Source material for this could be two new mission biographies: *In the Shadow of Mount Royal*, by Mary Isabelle Milne, the story of Madame Feller; and *He Belonged to the West*, by Isobel McFadden, the biography of James Robertson.

Two persons could be appointed to present these biographies. You will probably not want to take time for a complete review. Possibly the best plan would be for the person presenting the biography to sketch briefly the time, place, and circumstances of the missionary's work and then tell some particularly interesting incident from the book.

*Chart of Concerns.* In making this study, the one thing

you will definitely want to include is the consideration of area concerns. Possibly you may have appointed persons to go through the chapter on Canada and find the various concerns of that country. Or, if each member of the group has his own book, you may want to let suggestions of concerns come in a general discussion. Make a record of these, perhaps using the chart suggested on page 9.

You will want to be careful how you formulate the statements of these concerns. Since your record is to be cumulative and one of your primary purposes is to discover common concerns, you will want to state each concern in general enough terms that it is actually a problem of a certain type and not simply a statement about a situation in one country. For instance, in Canada one concern is French-English relations; another is Roman Catholic-Protestant Christian relations. However, intergroup relations are concerns of other countries in the North American neighborhood as well. Thus, for purposes of comparison, it would be well to list them as: Relations Between Groups of Different National Backgrounds; Interfaith Relations.

Other concerns that might be discovered, discussed, and listed are: Church Extension and the Ministry to Those in New and Remote Communities; Church Union; Moral Problems (Alcoholism, Drug Addiction, Divorce, Unmarried Mothers, Penal Reform); Health; New Citizens; Minority Groups (Indians); Church-State Relations; Education; The Search to Understand God's Purposes and to Make Man's Plans and Actions Conform to His Will.

Let the entire group have a brainstorming session in which they make suggestions of how the churches can approach these concerns constructively. You may also want to let them rate the various concerns as to what they consider their relative importance.

*Story Presentation.* Your consideration of Canada's concern for her new citizens could be enlivened by the story

"Who Goes A'traveling," from the Harrington book. The following suggestions of ways in which stories from this book might be presented apply not only to this particular story, but may be considered for other sessions.

1. Two members of the group, representing the leading character in the story and an interviewer, could talk together, with the interviewer asking questions about the story personality's life and work.

2. The story could be narrated up to a certain point where there is an interesting bit of dialogue, and then the story-teller could pause to allow persons representing characters in the story to give the dialogue. Afterwards, the narration could be completed.

3. Someone, impersonating the leading character in the story, could tell the story as an "I" narration, explaining how he happened to take up his work or how his particular experiences came about.

4. The entire story could be presented through role-playing by persons thoroughly familiar with the story.

5. If the entire group has had an opportunity to read the story in advance of the session, members of the group could be assigned to play in pantomime the incident in the story they consider most significant. The group could identify the incident and discuss whether or not they agree on its significance.

*Drama Presentation.* An alternate idea is to present the playette "New Neighbors for Rolling Prairie," from *A Playette Quartet*, which concerns a family of New Canadians who have settled on a farm. The following suggestions for the presentation of drama, like the suggestions for presenting stories, are general, and may be used in presenting any of the plays or playettes recommended in this Guide.

1. The play may be given as a walk-on performance, without scenery, costumes, or props. (For informal meetings, staged presentations are not recommended.)

2. The play may be given as a simple reading, with the characters remaining in their chairs.

3. One incident that illustrates a concern you want to lift up may be read from the play, and as much of the play narrated briefly as is necessary to an understanding of the incident used.

4. In connection with any of the above types of presentations, the problem of the play may be presented to the group before the performance and they may be asked to tell how they think such a problem might be solved. Then, when the play is presented, they could be asked to evaluate the solution offered by the author as against the suggestions they have made. Encourage them to defend a point of view they feel is valid.

### THE UNITED STATES

*Evaluating Quotations.* You are now ready to turn to the United States and consider some of the specific concerns cited in the Hoffman book in the chapter by Wilfred Bockelman. One of these is the religious revival. The leader or some person appointed may sketch briefly the evidences of revival as given on pages 62-64, Hoffman.

Quotations may then be presented by two individuals for consideration. These are the Hordern quotation on page 65, Hoffman, and the *Atlantic Monthly* quotation on pages 66-67.

After each quotation has been read, you might ask whether anyone in the group wants to challenge the statement or any part of it, giving his reasons.

*Sharing Experiences.* You will want to consider the section in the Bockelman chapter that deals with the adjustment of church programs to needs. If the chapter has been read by most of the group, you will not need to discuss the examples cited on pages 71-74. Otherwise they may be cited briefly. The most interesting part of this discussion, however, could be the group's examination of any ways in which their own church or others they know about (or possibly have been members of during residence in other communities) have adjusted or could adjust to change.

*Panel Report.* Social concerns of the church in the United

States are discussed in Hoffman, pages 74-80. You might want the group to go through these pages as quickly as possible and pick out the particular topics here.

The vital concern for migrants mentioned in this section might be explored further through the use of the pictorial book *This Is the Migrant*, by Louisa Rossiter Shotwell. This could be done through a panel report. Several persons could be assigned to read the book (a brief and interesting text that can be read quickly) in advance of the session. One of these individuals could present interesting highlights from the book to the group. The other members of the panel could then ask questions of the reviewer, based on things in the book that most interested them, in a sort of "Meet the Press" style.

*Filmstrip.* Groups that did not use the filmstrip *Crossroads at Cedarhurst* in connection with last year's study of Christ, the Church, and Race, could profitably use it in connection with the concern for better race relations. This is a discussion filmstrip, with a utilization guide that suggests a number of creative uses. The situation treated is the crisis within a church congregation when Negro neighbors move into an all-white neighborhood. It is planned in such a way that groups will be led to think through what their own reactions would be under similar circumstances.

*Questions and Answers.* Groups in the United States might well consider and answer the following questions.

How does our work among migrants affect our relationship with the countries from which many of them come, *e.g.* Mexico and Puerto Rico?

What does our discrimination against Negroes do for our prestige among these neighbors in general and especially our relations with the Negro republic of Haiti?

How does discrimination against Spanish speaking people affect our relations with Mexico, Puerto Rico, and Cuba?

What is the importance of the state of our own religious life

as a country for the mission work of our churches in several of these neighbor nations?

*Story Presentation.* The story "Medicine Lady to the Navahoes," from Harrington, may be presented to represent the Indian responsibility of the United States.

#### CANADA AND THE UNITED STATES AS NEIGHBORS

*Votes on Unity.* Strikingly different points of view on church unity are presented in the Hoffman chapters on the United States and Canada. These viewpoints, treated on pages 43-47 and pages 69-70, are not "Canadian" and "American" points of view. Many Canadians would more nearly agree with the author of the chapter on the United States, while many people in the United States would be in accord with the author of the chapter on Canada.

It might be interesting to ask for a vote on this question before considering the discussions in the book. Simply put the question, "Should we work toward getting all Protestant Christians into one large church, or do you think it better to try for spiritual unity and co-operation while remaining in a number of denominational bodies?"

After the vote is taken, the group could be divided into two sections, on the basis of answers. Each section could talk among themselves, reading and considering the points made by authors Forrest and Bockelman and adding any arguments of their own. The sections may draw up minority and majority reports and appoint persons to present them to the entire group when the two sections come back together. Individuals who change their minds during the section discussions may "desert" to the other side. Similarly, after the reports are given, there should be opportunity for a new vote and for persons who have changed their votes to give their reasons.

*That Chart Again!* You will want to go down the list of

concerns placed on the chart for Canada and check those that apply also to the United States. These may be checked if the group considers them concerns of the United States, even though they have not been treated in the Bockelman chapter. Add new concerns lifted up by Bockelman.

Compare and contrast the ways in which common concerns manifest themselves in the two countries. The group should be allowed to give the longest time to the concerns that interest them most, but the leader would be wise to try to direct them to an ample consideration of contrasts shown by the two countries in similar areas of concern, such as church-state relations and treatment of minority groups.

*A Self-Quiz.* Each individual member of the group might be given an opportunity to try to assess how healthy his own reactions are in regard to the neighboring country north or south of the Canadian-United States border. First let someone review what Hoffman has written about Canadian-American relations on pages 4-6.

The leader or a member of the group could then read the following assessment of the United States as a giant neighbor by a Canadian writer.

Except in moments of exasperation Canadians are fully aware that they could not ask for a friendlier, more considerate giant to live beside. But the friendliest of giants cannot help the fact that Canada seems small to him. He cannot be blamed if sometimes he barely notices how Canada is affected by his actions, still less if he fails to understand how Canada feels about them.<sup>1</sup>

An "I" quiz may then be given. This can either be mimeographed and passed out for written answers, or the questions may be read aloud and members asked to answer them.

<sup>1</sup> Kent, Tom. "The Changing Place of Canada," in *Foreign Affairs*, July, 1957, p. 586. Used by permission.

(For Americans) If I spoke or wrote of Canada as a neighbor, would I be as gracious and understanding as this Canadian writer?

(For Canadians) Am I as understanding as my fellow countryman who wrote of the United States so generously?

When I first meet a person from Canada (or the United States) am I apt to talk first about the things I admire in his country, or do I complain of his government's policies, his country's customs or facilities?

Can I name five things that I admire about Canada (or the United States)?

What do I consider the most important thing we can learn from Canada (or the United States)?

Is the best possible understanding between our two countries a Christian concern that will help determine how effectively we work together on other concerns?

If you make this a written quiz, let members compare answers when they have finished, particularly on the last three questions.

## **A Look Ahead**

If there are assignments for Session Two that have not yet been made, be sure that they are given out at this time.

It would be good strategy to look quite far ahead at this time, to the final session, when the TV commentary will require an assortment of newspaper clippings. Now is the time to start assembling these. Explain to the group that for your closing session, you will need newspaper stories that show concerns in the countries being studied and developments that seem likely to grow into concerns. Ask them to cut out and bring to each session any interesting stories they find. These will be turned over at each meeting to the person who is to act as TV commentator, for evaluation and selection.

A "look ahead" at assignments should be made at the end of each session.



## II

### *ALASKA: Winter Wonderland*

---

Hoffman, Chapter II  
Harrington: Story VII

#### **Devotional Period**

*Scripture:* Isaiah 6:8-9; Acts 26:12-20

*Hymn:* "Eternal God Whose Power Upholds"; stanzas 1, 2, 5

*Prayer:* We thank thee, Father, for the loyal souls who through all ages have heard thy call and have answered with an "Here am I. Send me." We know that thou dost call each of thy followers to serve in thy vineyard. May we through these studies and especially today in the challenge of this northland, hear more clearly thy call to each of us as individuals. Help us to answer in the spirit of Isaiah, "Here am I. Use me and whatever talents I possess in whatever way and place thou mayest choose," so that at the end of life's short day we each may say with Paul, "I was not disobedient to the heavenly vision." In Jesus' name we pray. Amen.

#### **Introduction to Study**

*A Short Biography.* Someone may tell the inspiring story of Roy Ahmaogak as it is given in Hoffman, pages 11-12.

*Map and Picture Talk.* The leader or another member of the group, using the information given on pages 12-15, Hoffman, may present general facts about Alaska, including its size, location, major divisions, its relation to the United States, and points of importance in its history. He should make good use of the map, and could enliven the presenta-

tion through the use of pictures. If it is possible to obtain pictures of specific places, such as cities, in Alaska, these could be shown as locations are indicated on the map.

It might be interesting to illustrate the fallacy of the general belief that all parts of Alaska are constantly snow-bound by the use of a reversible picture. This could be made by pasting two pictures together, back to back. One picture could show a scene of snow and ice, the other green trees and fields. The snow scene could be shown first, with the comment that it shows the usual mental picture of Alaska. The picture could then be flipped over to show the greenery, with the comment, "Although the snow scene is typical of the northernmost part of Alaska, and of course southern Alaska also has snow in winter, as we do, this green landscape could be seen in many parts of Alaska during the summer months."

### **Development of the Study**

*A Debate.* The presentation of historical facts will lead naturally to the most pressing current problem, that of statehood for Alaska. Let two persons debate the issue, after studying Hoffman, pages 27-28, and any other books or periodicals on your reading table that contain additional information. They may also find references to the problem in newspapers. Special attention should be given to the position taken by the churches of Alaska in regard to this matter.

Following the debate, there ought to be some general class discussion as to what the position of stateside church members should be.

*Story of a Friend.* The class will then turn to consider the religious situation in Alaska. The leader may make a brief statement about the Russian Orthodox Church background as given in Hoffman, page 15. He could then say, "When concern for Alaska as a mission field began to stir

the conscience of Protestants in the United States, a remarkable personality became a pioneer in this northern territory. One of his friends is with us today. I want him to tell you about this man's work."

A member of the group, playing the role of a close friend or co-worker of Sheldon Jackson, may talk about the man and his work with great enthusiasm. He may use the information given in Hoffman and any other highlights he may have gleaned from biographies of Sheldon Jackson.

*Panel Discussion.* Here would be an appropriate place for a panel discussion between four persons, each representing one of the following denominations: United Presbyterian, U.S.A., Protestant Episcopal, Methodist, American Baptist. Each should study the information about the denomination whose work he is presenting, as given in Hoffman, until he is able to talk about it with as much interest as though it were really the work of his own church. Each might tell something of the beginning of the denomination's work, in what geographic area it is carried on principally, and describe outstanding projects and personalities.

Material to supplement the information given in Hoffman might be obtained by writing to denominational boards or by combing denominational magazines borrowed from churches in your community. Current items are important.

*Champion of Co-operation.* At the end of the panel discussion, an individual might rise out of the group and say, "Look here, you've talked about denominational work, but what about all the fine things we've done together?" He could then tell about the co-operative work described on pages 25-26.

*Story Presentation.* To personalize the mission work of the churches, the story "She Led Three Lives," from Harrington, could be presented.

*Chart of Concerns.* You will be ready to begin checking and listing concerns for Alaska. Let the group search the

section in Hoffman called "Pressing Problems," pages 28-33, and make comparisons with concerns listed in Session One for Canada and the United States. Let them discuss differences in the reason for and handling of such problems as Church Extension and the Ministry to those in New and Remote Communities as they appear in Canada, Alaska, and the United States. Do the churches in Alaska have their own slant on the nature of church unity that was put to the vote in Session One? Note the similarity of some of the moral problems. Consider whether the mobility of population in Alaska creates similar problems to those caused by the influx of new citizens into Canada. Other points may be picked out and developed by the group.

*Formulating Responsibility.* Groups in the United States making this study will want to formulate ideas about the responsibility of stateside people in regard to Alaska and its concerns. Let group members suggest their ideas. These could be written on the blackboard by a recorder. Some ideas that might be drawn out are:

1. An open-minded, sympathetic approach, in a serious attempt to understand the situation as clearly as possible. This would apply particularly to those who have the opportunity to visit Alaska as tourists or in any other capacity, but also to everyone else who makes this study.

2. An attempt to be intelligent about, and to use our influence wisely in regard to political issues that arise in connection with Alaska. Since it is part of the United States, its concerns are included in our civic problems, and it is our duty to keep them close to our center of interest.

3. Intelligent and loyal support of the mission projects of the church for Alaska.

*Drama Presentation.* In connection with point 1 above, you may want to present "The Rain Will Stop," from *A Playette Quartet*, which concerns misunderstandings by Americans of the Alaskan situation.

*An Alaskan Speaks.* A member of the group, representing an Alaskan, might rise and say, "Please don't act as if Alaska is all problems. We could teach you something, too." He could then present the information in the Strengths to Share section, pages 33-34, Hoffman.

### III

#### *MEXICO: A Maturing Land*

---

Hoffman: Chapter V  
Harrington: Story IX

#### **Devotional Period**

*Scripture:* Isaiah 19:23-24; John 10:16

*Hymn:* "At Length There Dawns the Glorious Day"

*Prayer:* "God our Father, give to the nations of the world a new heart of comradeship, the old man of ignorance and cruelty being done away, and the new man put on, renewed in knowledge, to strengthen and to serve the brethren; that every people may bring its tribute of excellence to the common treasury, without fear, and without the lust of domination, and all the world may go forward in the new and living way which he hath consecrated for us, who now liveth and reigneth, with thee and the Spirit of truth, one God, world without end. Amen."<sup>1</sup>

#### **Introduction to Study**

A large number of figures are used in the Hoffman chapter on Mexico, and since all of them have an important bearing on the concerns to be discussed, it might be well to make

<sup>1</sup> *The Book of Worship for Church and Home.* Nashville: The Methodist Publishing House, p. 94. Used by permission.

a chart of vital statistics to place before the group. Let someone make this in advance of the class session, going carefully through the chapter to find and list comparative figures. Group members who make reports during the session may use the chart to point out figures on the subjects they are covering. For instance, it would be well to have the breakdown of racial groups in the population, illiteracy figures, school attendance figures, and so on.

*Report on Background.* Let a member of the group present briefly the background information on Mexico given on page 82, beginning with the sentence "Mexico has been described as a land of contrasts," and on page 83, up to the subhead Education: Progress and Problems. The map may be used as the topography and character of the country are described, and figures may be pointed out on the chart. The report could be made more interesting through the use of pictures to illustrate the racial types that have made up the present Mexican population; a white person of Spanish type, an Indian, a Negro. The pictures you use do not necessarily have to be Mexicans, since they are simply to show racial types. You may find usable pictures in magazines or newspapers. You may, however, also want to cut out two additional pictures: the picture of a mestizo-type person, showing the mixture of Spanish and Indian racial strains, and the picture of a light-skinned Negro to represent the mulattoes. All these pictures together, with that of the Negro removed, will represent the major strains in Mexico today. Although the Negro strain is seen in Mexican mulattoes, the full-blooded Negro is no longer a part of the Mexican scene.

### **Development of the Study**

*Building a Wall.* On page 81 of Hoffman, G. Báez Camargo points out that borders can, through mutual ignorance, suspicion, and misunderstanding, become walls between neigh-

boring countries. Someone might talk about the wall that has been built on the Mexican-United States border. Information for this talk could come from Hoffman, pages 81-82, and from facts about Mexican-American relations in other books and in newspapers. As the reporter mentions each factor that has caused strained relations, he may draw on the blackboard a few bricks of a wall, so that at the finish of his report, the wall will be complete. A few of the factors that might be considered are listed here.

The loss of Mexican territory to the United States.

The invasion of Mexican territory by American forces in 1847.

The raids of Pancho Villa, the Mexican bandit, into American territory, and the sending of an American expeditionary force into Mexico to try to track him down.

The fact that many people in the United States have had contact with only those Mexicans who come to the United States as laborers and are hardly aware of Mexican cultural life or its educated people.

Unfortunate attitudes on the part of American tourists in Mexico.

The ignorance of most Americans regarding the remarkable political development of Mexico in the past thirty-five years. (They still think of it as the land of frequent revolutions.)

Unfair practices toward Mexican laborers by unscrupulous American employers.

*Drama Presentation.* You might use here the one-act play, *Heart-Sound of a Stranger*, by Anne West, which illustrates misconceptions Americans have regarding Mexicans.

*Good News.* Let a committee prepare a "newspaper" that might be called "Good News," which will contain items showing a trend toward better Mexican-American relations. News items could be based on these quotations.

The prompt and generous relief sent by the United States agencies [on the occasion of the 1955 flood] has been deeply appreciated and is touching the hearts of the people wherever

it goes. It is a fine demonstration of real good neighborliness. Foremost in this revival of true friendship between the two nations were the planes and helicopters which, launched from a landing site north of the border and from the aircraft carrier *Saipan*, sent to the scene from Panama, brought food, clothing, and medicine.

## UNCLE SAM PLAYS NEW ROLE IN MEXICAN CARTOON

*Excelsior*, one of the city's leading newspapers, came out with a cartoon in marked contrast to the usual representation of Uncle Sam as an object of derision or resentment. This cartoon, entitled "Good Neighbors," shows a friendly Uncle Sam standing on the deck of the *Saipan* carrying a huge box labelled "Destination Tampico." Yesterday a press dispatch reported the arrival in Quintana of a B-29 sent by the United States Government with much needed supplies. It commented, "The personnel of the B-29 demonstrated their sympathy and humanitarian feeling toward our fellow citizens by receiving them on board the plane as if they were members of their own family."

Mexico, November, 1955. The unbelievable has happened; in movie theaters all over the country people are bursting into applause when the picture of a high ranking U. S. Marine officer appears on the screen. Up to a few weeks ago, the average Mexican associated the U. S. Marine with the landing at Veracruz in 1914 and with similar incidents in sister Latin American nations. But that has changed; the newsreels show Admiral Miller of the U. S. Carrier *Saipan* being decorated by a Mexican official in Tampico for the prompt assistance he and his men so courageously rendered in rescuing hundreds of our countrymen during the great September flood. . . . It was, by the way, in Tampico that the "incident" between Mexican forces and American Marines occurred which resulted in the United States occupation of Veracruz.<sup>1</sup>

Another item for the newspaper could be made from the

<sup>1</sup> The three quotations are from *Christian Century*, Nov. 23, 1955. Copyright Christian Century Foundation, reprinted by permission.



information given on page 7, Hoffman, about co-operation in the building of the Falcon Dam.

News items could be pasted on newspaper-size sheets of wrapping paper, and a member of the group acting as a newsboy could rush in with the "extras." Reporters could read the various items aloud to the group.

*Tossing the Ball.* In the light of the bad and good factors in Mexican-American relations, groups making the study in the United States will probably want to express their ideas as to how Christian Americans can continue and improve upon the trend toward better feeling between the two countries. This could be done by a sort of toss the ball technique. One member of the group, possibly the leader, could suggest an idea, and then, turning to another member of the group, ask, "What do you think we could do, Mrs. Jones?" Mrs. Jones could express her own ideas, and then "toss the ball" to another member. Each member who speaks could call on another, until all have had a chance to speak. Some ideas that might be suggested by the leader if they are not brought out by the group are listed below.

We could humbly recognize the injustices committed by the United States and try to understand the resentment felt against us.

We could express good will in the present by tactfully sharing whatever we have that may meet Mexican needs, whether it be economic opportunity, technical know-how, or our interpretation of the gospel.

We could, by a study of our neighbor's language and culture, develop an appreciation that would build bridges of understanding.

*Reports.* Individuals may report on some of the pressing concerns of Mexico, comparing and contrasting them with similar concerns in the areas already studied. At this point in the study, common concerns should begin to emerge very clearly. Below are listed the suggested reports, with some

questions that the person making each report may put to the entire group for discussion.

**Education.** Give the information from Hoffman, pages 83-86, and refer back to educational problems that have been discussed in regard to other areas, particularly Alaska, which, like Mexico, has a crisis situation in this field.

Is there danger in a mystic faith in education as a substitute for religion? In what way?

Are other countries apt to get "value received" for the neighborly help in education being given to Mexico through UNESCO and organizations in the United States? How?

**Health.** Report on Hoffman, pages 86-87, and refer back to the many phases of this problem that we have considered in other areas. Alaska, for instance, has a high incidence of tuberculosis; mental health is a growing concern in Canada and the United States.

Why are the major health problems of Canada and the United States different from those of Mexico? For instance, why is the mortality rate in Mexico higher and mental disorders more prevalent in the prosperous communities of Canada and the United States? What can Christians do about both these problems?

What is the relation between health and superstition in Mexico?

**The Economic Situation.** Report on Hoffman, pages 87-90. Point up differences in rural and industrial problems as they are seen in Alaska, Canada, the United States and Mexico. Refer particularly to the mutual concern of Mexico and the United States for the migrant workers from Mexico who cross the border to find employment. (You may want to review a little of the report on the Shotwell book from Session One.)

Why do you think Mexico, despite advanced labor legislation, does not have the labor problems prevalent in some areas, particularly in the United States? What might Americans learn from Mexico at this point?

What obligations do churches in the United States have for Mexican migrant workers?

The Indian Problem. Report on pages 90-92. Compare and contrast Mexico's Indian problem with that of Canada and the United States. What have the three countries done that is constructive and what have they failed to do?

Is there anything that one of the three countries is doing in Indian work that would be instructive for the other two?

What differences in the historic background of the Indians of the three countries make it impossible for problems to be handled in exactly the same way in all of them?

Interfaith Relations. In Mexico these are particularly acute. Report on Hoffman, pages 93-94, but also pick up the scattered references throughout the chapter, showing how Roman Catholic influence colors many aspects of Mexican life.

Why are interfaith relations less amicable in Mexico than in the other areas we have studied?

How does the difference in interfaith relations in the various countries affect church-state relations?

Alcoholism. This is referred to only in scattered references in the Hoffman chapter on Mexico, but as our study has progressed, alcoholism has appeared as a moral and health problem in every area. The person making the report could sum up all that has been said in the chapters studied in regard to alcoholism.

What can Christians do to correct the stresses in our society that contribute to alcoholism?

What should be our attitude toward social drinking?

What is the obligation of the church toward the alcoholic?

*Story Presentation.* In connection with the consideration of education, you might present "Summons of the Heart," from Harrington.

*Panel.* Possibly a repetition of the panel discussion technique on denominational work used in Session Two might be effective here. Panel members would need to read all of Chapter V, Hoffman, and note all references to the denominations they represent. They may also want to get denominational materials for supplementary information.

*Chart of Concerns.* Since you have summed up the like-

nesses and differences of concerns in Mexico and other areas in your reports, it will only be necessary to check and add these concerns on your chart. You will, of course, give any group member a chance to pick up points he feels have been overlooked.

*Picture Chart.* It might be interesting and fun to have someone make a picture chart of church techniques that have been talked about during the study. For instance, pictures of an airplane, a station wagon, a radio, a TV set, a movie camera or scene from a film, a book, a magazine, and figures representing doctors, nurses, teachers, evangelists, and so on could be used. In showing the chart refer to the areas in which you have found each technique used.

## IV

### *HAWAII: Paradise of the Pacific*

---

Hoffman: Chapter VI

Harrington: Stories X and XI

#### **Devotional Period**

*Hymn* (to be sung or read): "All People of the Earth"

*Scripture:* Jeremiah 4:1-2; Isaiah 11:10; Luke 2:29-32

*Prayer:* "O Thou who are the light of the world, the desire of all nations, and the shepherd of our souls; let thy truth shine in the darkness, that all the ends of the earth may see the salvation of our God; by the lifting up of thy cross gather the peoples to thy obedience, so that there may be one flock, one shepherd, one holy kingdom of righteousness and peace, one God and Father of us all, above all and through all and in all. Amen."

"O God, who hast joined together divers nations in the con-

fession of thy name; grant us both to will and to do what thou commandest, that thy people, being called to an eternal inheritance, may hold the same faith in their hearts, and show the same godliness in their lives; through Jesus Christ our Lord. Amen.”<sup>1</sup>

## Introduction to Study

Pictures of Hawaii to give atmosphere to this session should be available in abundance. Sources might be prints that belong to group members, posters from travel agencies, cutouts from magazines.

If it is possible to get a record player, keep Hawaiian music playing as the group assembles.

If you are able to get travel folders, an amusing feature might be to have a “travel agent” at the door to hand them out, praising the beauty and attractions of Hawaii.

The leader or another person may introduce the study with a summary of the information in the two sections of Hoffman, *Paradise in the Sea and Hawaii: U.S.A.*, on pages 100-102, using the map and available pictures where they are suitable. Hawaii’s major industries might be listed on the blackboard.

*Striking Statements.* At the outset, you will want to establish the feeling of the great variety among Hawaii’s people. Various members of the group could present the following statements from Hoffman to illustrate this. Each person will have a numbered copy of his statement, so that he will know when to present it.

1. What a potpourri of peoples they are! The names noted in this newspaper announcement of a new business enterprise in Honolulu are an indication: “Jimmy’s Light Lunch: partners James Crawford, Dorothy Pactol, Bernice Kauhana, Mary Wong Chong.”

<sup>1</sup> Orchard, W. E. *The Order of Divine Service*. London: Oxford University Press. Used by permission.

2. The religions of Hawaii are as varied as her people. The Yankees came bringing Protestant Christianity; the Japanese brought Shintoism; the Chinese, Buddhism. Roman Catholicism, a late comer, is now a major faith in Hawaii.

3. Nowhere in America can one visit so many different religions in the span of a single tour as in Hawaii (complete quotation to the end of paragraph on page 103, Hoffman).

4. Hawaii's people have come from widely different parts of the world, and they have brought the religions of the world with them.

The leader might summarize by saying that the study for today will, in large part, be a discovery of Hawaii's great variety and what it means.

### **Development of the Study**

*Report, with Impersonations.* Information in the section of Hoffman, Chapter VI, entitled Coat of Many Colors, could be summarized by a member of the group, who will pause at the appropriate times to introduce other members who will impersonate and tell the experiences of the G. I. (page 104), the Japanese student (page 104), and the wife of the Lutheran minister (page 105).

*Role-Playing.* The Growth of Historic Churches section could be presented through role-playing by persons who will take the parts of early missionaries, telling their experiences.

*Talk by an Expert.* Let a member of the group, acting as an expert, or an outside speaker who actually is an expert on the non-Christian faiths of Hawaii, talk on the basis of the information given in the section Non-Christian Faiths. An additional source of knowledge about Buddhism that is concise, easy to understand, and may be quickly read is *Introducing Buddhism*, by Kenneth Scott Latourette. After the talk, give group members a chance to ask questions.

*Spotting Weaknesses.* If all the members of your group

have copies of the Hoffman book, or even if there are a sufficient number available so that they can be passed around among most members between sessions, ask the group as an assignment to study particularly the section on Weaknesses of Diversity. If necessary, you can ask two or three individuals to take the assignment. During this session, ask them to pull out of the text quotations that show the confusions caused by Hawaii's great variety of religions.

*Drama Presentation.* The playette, "Mission to Paradise," by Mary Beck Ecker, from *A Playette Quartet*, could be presented to show that the vital gospel message is needed even in "paradise."

*Presenting Problems.* The leader may present the introductory information in the section Problems to Face, and let the numbered problems be presented by various members of the group. Let the entire group consider two questions in relation to each problem presented: What can the churches in Hawaii do about this concern? Do other areas in the North American neighborhood have insights for Hawaii at this point?

*Story Presentation.* "On a Hill for All to See" or "No Malihini, He," from Harrington, could be presented to show that fine local leaders are rising in Hawaii to help direct the future of the churches and grapple with the island's concerns.

*Chart of Concerns.* Check and add concerns. To keep up your summary of common concerns, you might let the group discuss the following questions and any others that they themselves propose as being of special interest.

How does the pattern of interfaith relations differ in Hawaii from that of the other areas? What does this mean in terms of strategy for the churches?

Is there more religious illiteracy in Hawaii than in the United States, or simply illiteracy of a different kind? Give reasons for

your answer, possibly citing information from the Hoffman chapter on the United States.

Can Hawaii's problem of disappearing young leaders be compared to the same problem in another guise in certain sections of Canada and the United States? Which sections?

*Congress in Session.* Since the question of statehood is probably Hawaii's most acute political problem, this might be considered. Two "Hawaiians" from your group might tell why they do or do not feel Hawaii should become a state. They may get their information from current magazines and newspapers. After their arguments have been presented, the rest of the group, sitting as the Congress of the United States, may vote on statehood for Hawaii and Alaska. Some of the "Congressmen" may want to argue for the admission of one without the other and give their reasons.

## V

### *THE CARIBBEAN ISLAND AREA*

---

Hoffman: Chapter VII

Harrington: Stories I, II, III, IV, V

#### **Devotional Period**

*Scripture:* Zephaniah 2:11; Isaiah 24:14-16

*Hymn:* "O Master of the Waking World"

*Prayer:* "God of our storm-swept world, in Thee we would trust and not be confounded. Thine is the Kingdom, the power, and the glory; in Thy hand are the winds and the seas; in Thy heart of love Thou bearest the fears and distresses of Thy children. Yet among the peoples of the earth are high winds of



suspicion and ill will; in the lives of multitudes peace is lost in turmoil. Save us, Lord, lest we perish. Save us, and we will yet praise thee.”<sup>1</sup>

## Introduction to Study

A display of arts and crafts from the Caribbean islands would whet interest in this session. Many persons in your group should have such items as linens, baskets, ornaments, jewelry, and so on from this area, or would know of friends from whom they could borrow them. One or two persons could be appointed to arrange these attractively.

The leader may point out the various islands on the map, and give a few interesting highlights about the general history of the area gleaned from Chapter VII, Hoffman. Nothing should be said about specific islands in regard to their individual history, as this will be handled in a different way. It is to be hoped that group members have read the chapter. Whether they have or have not, the leader should avoid a categorical recital of everything told in the book, as the background cannot be grasped through a single recital.

## Development of the Study

*Tourist Talks.* A number of persons might pretend to be tourists who have just returned from the various Caribbean islands. Each could report on what he saw and learned in a particular island, as Jamaica, or Puerto Rico, or Cuba, and so on. He should speak with particular enthusiasm about the work of the church. These talks ought to be informal and chatty, as if the tourist is talking to a friend. Information can be found throughout the Hoffman chapter on this area. *This Is North America*, by Doris Darnell, will also prove helpful. In this illustrated book, islands are discussed individually. The pictures may be shown as “I took this

<sup>1</sup> Harkness, Georgia. *Through Christ Our Lord*. Nashville: Abingdon Press. Used by permission.

picture when I was in —” resources. The tourists could show the items from the arts and crafts display as things bought during the trip.

*Missionary Roundtable.* In the section of the Hoffman chapter called Pressing Problems, there is a very fine treatment of problems seen from the point of view of the missionary. You might have a roundtable, pretending that a group of missionaries in the Caribbean have come together to talk over some of their mutual problems. This would probably be more fruitful if the persons taking part planned it themselves, meeting in advance of the session to agree on what each is to tell. All the information should be given in the form of personal experiences, with one missionary telling about a problem that has worried him, and the others offering advice as to how he might handle it. For instance, one missionary might begin by saying, “I’m worried because the people don’t really seem to accept me as one of themselves. I don’t get through to them.” Another could respond with, “I had that trouble at first, too. I found out I had to climb right up the mountains to their huts, sit down and drink the blackest coffee they could brew, etc. (see page 132).”

*Questions to Consider.* The following questions based on subjects covered in the Hoffman chapter might be put to the group for discussion.

Are there any good reasons why the Protestant Christian churches should send missionaries to islands that are already nominally Roman Catholic?

What bearing do you think improving communications are having and will increasingly have on the spread of the gospel?

What incidents about the work of national Christians did you find most stimulating? Why?

*Story Presentation.* Select for presentation one or more of the suggested stories from the Harrington book.

*Drama Presentation.* Groups making the study in the

United States will find the play *Under One Roof*, by Helen Kromer, an interesting vehicle for showing how the overcrowding and employment problems in Puerto Rico are a mutual concern of the island and the states. Canadians may prefer to use, "Together in Trinidad," from *A Playette Quartet*, which is a story of a girls' school that illustrates the racial diversity of that island and the cultural gifts brought by the various groups. Or, if "New Neighbors for Rolling Prairie" was not used in Session One, it could be used here, since it features a young woman from Trinidad who gives helpful counsel to a Canadian farm family.

*Chart of Concerns.* Check and add to this again. As you do so, you may want to note especially how the Caribbean area compares and contrasts with other areas in its concerns for such things as education, health, the care of disadvantaged groups, and church co-operation.

## VI

### *THE SUMMING UP*

---

Hoffman: Chapter VIII

#### **Introduction to Study**

In this session it might be well to leave the devotional period until the end, as this would make a fitting climax for the study.

If the questionnaire suggested during Session One has been kept as a record during the course, questions may be read and answered at this time. If essay-type answers have been written, one person might be asked to read his answer

to a given question and others could comment on it, using their own answers as the basis for their agreement or disagreement.

### **Development of the Study**

*A Multiple Choice Test.* This study should not end without an attempt to make a final tie-up of concerns. This might be done through a multiple choice test, either oral or written. You will want to work out your own test, based on the interests of your group and the aspects of the study that you have emphasized. Here are questions suggestive of the kind you might use.

Which of the areas show, in general, a large measure of religious freedom?

Alaska, Canada, United States, Mexico, Hawaii, Caribbean area.

Which have acute problems of intergroup relations, whether racial or religious?

Alaska, Canada, United States, Mexico, Hawaii, Caribbean area.

Which have, to an alarming degree, such moral and health problems as drug addiction and alcoholism?

Alaska, Canada, United States, Mexico, Hawaii, Caribbean area.

*A Balance Sheet.* You might want to draw up a balance sheet of the elements in our North American neighborhood that are good and bad. Hoffman, Chapter VIII, could help with this. If the entire group have not read it, make sure that certain persons are assigned to do so.

A large sheet of red art paper and black art paper could be put together with scotch tape. The record could be written with chalk or white crayon. Let the entire group, on the basis of what they have learned from Hoffman, Chapter VIII, and also ideas they have developed throughout the course, suggest what ought to be considered "in

the red" or "in the black," as liabilities or assets. Listed below are a few of the things that might be suggested.

#### IN THE RED

Disunity among churches  
Superstition  
Cultural divisions

#### IN THE BLACK

Religious freedom (in most areas)  
Constructive mission work  
Efforts toward church co-operation

*Pooling Our Gifts.* Let individuals sum up the particular qualities that are constructive in these areas. One person will be responsible for each area and will mention briefly, without discussion, the gifts of his area. To add interest, he might prepare a small symbol or symbols of the qualities named, and pin them in the proper place on the map. The ideas listed below illustrate this technique, showing gifts and symbols that could be used.

Alaska: the pioneering spirit; the ingenuity brought to bear on problems (the symbol a pioneer figure, an airplane, or a dog sled)

Canada: churchmanship; amicable intergroup relations; stability (symbol a church steeple or clasped hands)

*A Broadcast.* If you have planned to use the TV commentator in this session, you have been collecting newspaper clippings for him throughout the course. He has sorted these and selected the ones he feels are most pertinent to your study for presentation at this time. He will interpret each item presented in relation to your study and the concerns of church people.

To get the illusion of a TV broadcast, you may want to do one of two things: (1) Rig up a make-believe TV set, with a cellophane front, and seat your commentator behind it in such a way that his face will show as he gives his broadcast; (2) Use a real TV, with a picture pasted on the front (presumably the face of your commentator) as he stands behind a curtain or screen giving the commentary.

*Film Presentation.* A bang-up conclusion for this course could be the showing of the film *North American Neighbors*, which might serve as a visualization, summary, and challenge to future action. (See the Resource List, page 46.) It is a documentary film designed to promote discussion on such subjects as economic problems, education, and health.

## **Devotional Period**

*Scripture:* Psalm 24

*Hymn:* "This Is My Song, O God of All the Nations"

*Prayer:* "O God, our heavenly Father, we are all thy children, and we seek thy blessing. In thy presence may our thoughts be lifted to the wide horizon of thy Kingdom and the all-embracing purposes of Thy love. Unite our spirits in worship and fellowship. In this hour may we renew our dedication of life, through faith and obedience, to the tasks of thy Church, and thus fulfill the prayer of our Lord that they all may be one. Amen."

"Accept the devotion of our hearts, till we all come in the unity of the faith, and of the knowledge of thee, unto a perfect man, unto the measure of the stature of thy fullness. Amen."<sup>1</sup>

## **ALTERNATE ONE SESSION PROGRAMS**

---

### **1. Church Family Night**

This could be a dinner meeting, using some of the attractive resources available for such occasions. (See the Resource List, page 46.) You might like to let each table represent one of the areas being studied, with a centerpiece that in some way is representative. Set some imaginative members of your group to work on these decorations. If

<sup>1</sup> *The Book of Worship for Church and Home*. Nashville: The Methodist Publishing House, p. 91. Used by permission.

your group is large, more than one table could represent the same country. If small, one table could have centerpieces spaced at intervals, representing two or more areas. An alternate idea is to have pictures from each country arranged on panels or screens, which may be used separately, one near each table, or placed together effectively in such position that they can be seen from all parts of the room.

If there are persons from any of the other areas living in your community, they might be invited to the dinner, seated at the appropriate table, and introduced as guests of honor.

Music typical of the various countries could be played during the meal. If any of the guests from outside the country are gifted musically it would be fine to have them contribute, between courses or after the meal. If not, records will probably be available.

*Program Ideas.* For your program you might select some of the following.

Story presentation: See page 15 for suggestions. You might also like to use one of the story characters from Harrington as the basis for a "This Is Your Life" type of program.

Drama presentation: Present *Under One Roof*; *Heart-Sound of a Stranger*; or "New Neighbors for Rolling Prairie," from *A Playette Quartet*, either using the suggestions on pages 15-16 or giving a fully staged production.

Film: Use the film *North American Neighbors*. See page 42.

Recording: "Boy Without a Face," is a fifteen minute program on a recording, based on the story of Alfonso Rodriguez, which is also told in "The Healing of Alfonso," Harrington.

Filmstrip: Groups with a particular interest in race relations could present *Crossroads at Cedarmon*t. See page 17.

Selected Features from Sessions: These features, described in the sessions, might prove interesting for this program—Chalk-and-Map-Talk, page 12; Panel Report, page 16; A Debate, page 22; Building a Wall and Good News (used together), pages 26 and 27; Picture Chart (with discussion), page 32;

Congress in Session, page 36; Tourist Talks, page 37; A Broadcast, page 41.

The features you select will depend partly on whether or not you intend to conduct the program as families, or divide into age groups. If the children are to have their program alone, consider some of the ideas below for them. Otherwise, you will want to incorporate ideas from both the section above and the one below to make a good, all-family program.

*Program Ideas for Children.* The children, and many adults as well, will enjoy the following.

**Songs to Sing:** Singing games from the lands of neighbors is fun. One source of such songs is *The Whole World Singing*.

**Games to Play:** *Children's Games from Many Lands* includes games from a number of these areas.

**Pictures to Study:** Almost everyone likes looking at pictures and talking about them. Pictures of North American neighbors will be found in the World Friends Albums listed on page 47.

**Handwork:** The children could make posters, cut-out pictures, scrapbooks, or sand table settings. The Picture Maps listed on page 47 have pictures to cut out, color, and mount, with an insert sheet of information appealing and simple.

The evening should close with a brief devotional, possibly one of those suggested in the sessions of the Guide.

## **2. Meeting for Men**

A program for men's groups could be built by selecting some of the suggestions for adults in the Church Family Night section. Or, one of the ideas below might be used.

*Ten-Minute Presentations.* Five men from the group could give ten-minute presentations of selected topics related to the North American neighborhood, such as statehood for Alaska and Hawaii, problems of migrant labor, the nature of the church unity we seek, and so on.



*An Outside Speaker.* A speaker could be brought in to address the group on common problems of the North American neighborhood, pointing up the interests and obligations of the church. After the planned address, an opportunity might be given to members of the group to add remarks in three-minute commentaries.

*Book Discussion Roundtable.* All the members could read the Hoffman book, then come together to discuss it. A moderator could keep the discussion going through questions that would provoke opinions and appraisal.

### **3. Meeting for Women**

Women's groups could select ideas from the Church Family Night or Meeting for Men sections. They might also like to consider these additional suggestions.

*Roundtable on Women's Interests.* Ten-minute presentations might be given by several women about the place of women in the various cultures in North America, based on information given in the Harrington book and in magazines and newspapers. Each person who makes a presentation could have ready some thought-provoking questions for a roundtable discussion to follow the presentations.

*A Denominational Speaker.* Someone well-versed in the mission work of your own denomination could be brought in to speak about the church's work in the North American neighborhood, with particular reference to the place of women in the program. An opportunity should be given to ask questions of the speaker. There might be on display material telling about the denomination's mission work.

## RESOURCE LIST

---

All the resources listed here are publications of Friendship Press or the Broadcasting and Film Commission, and may be ordered from your denominational bookstore or supply house, except where otherwise designated.

### Books

- Hoffman, James W. (ed.) *Concerns of a Continent*. Cloth \$2.95, paper \$1.50.
- Harrington, Janette T. *The Shadows They Cast*. Cloth \$2.95, paper \$1.50.
- Milne, Mary Isabelle. *In the Shadow of Mount Royal*. Paper, 25 cents.
- McFadden, Isobel. *He Belonged to the West*. Paper, 25 cents.
- Shotwell, Louisa Rossiter. *This Is the Migrant*. (Pictorial book.) Paper, 60 cents.
- Darnell, Doris. *This Is North America*. (Pictorial book.) Paper, 60 cents.
- Latourette, Kenneth Scott. *Introducing Buddhism*. Paper 60 cents.
- Rohrbough, Katherine F. *Fun and Festival Among America's Peoples*. (Party and Program ideas.) Paper, 50 cents.
- Wright, Rose H. *Fun and Festival from the Other Americas*. (Party and program ideas.) Paper, 50 cents.
- Eisenberg, Larry. *Fun and Festival from the United States and Canada*. (Party and program ideas.) Paper, 50 cents.
- Thomas, Edith Lovell. *The Whole World Singing*. Cloth \$2.95, paper \$1.95.
- Millen, Nina. *Children's Games from Many Lands*. Cloth \$2.95, paper \$1.95.

## Film, Filmstrip, Plays, Recording

*North American Neighbors.* 16 mm. film. Sound. Color or black and white. 28½ minutes. Rental: \$12.00, color; \$8.00, black and white. To be released June, 1958.

*Crossroad at Cedarport.* Filmstrip. 60 frames. Black and white. Reading script and utilization guide. \$3.00.

*A Playette Quartet.* Four short plays. Small casts. 50 cents.

*Under One Roof*, by Helen Kromer. One-act play. 2 women, 4 men, 4 children. 50 cents.

*Heart-Sound of a Stranger*, by Anne West. One-act play. 3 women, 2 men, 2 children. 50 cents.

*Recording.* Two fifteen-minute programs on 33½ record, one "Boy Without a Face," on Christian Concerns of North American Neighbors; the other "State of Gaza," on the Middle East theme. \$2.00. Order from Broadcasting and Film Commission, 220 Fifth Ave., New York 1, N. Y.

## Maps

*The North American Neighborhood.* Full color. Shows cities, mission centers, and other physical features. Wall map, 45 x 30 inches, 75 cents; small maps for individual use, 12 x 9 inches, 50 cents a dozen.

*Picture Maps.* Three maps related to this theme are available: Picture Map of North America; Picture Map of Mexico; Picture Map of Alaska. 38 x 50 inches. \$1.00 each.

## Special Resources (for dinners, parties, programs)

*Maps as Place Mats.* Several small maps related to the theme may be used as place mats. Creative ideas on the reverse side. Maps available: The North American Neighborhood; Makers of the U. S. A. (each 50 cents a dozen); Picture Map of Migrants in the U. S. A. (\$1.00 per set of fifty).

*World Friends Albums.* Large teaching pictures and text in each set. Titles include: World Friends: Mexicans; Friends at Home; Indian Americans; Migrants. Each album \$1.25.

*Wright Studio Accessories.* Accessories with suggestions for creative uses suitable for parties, dinners, and programs: (1)

*Neighbors Units-of-Ten*, including 10 Puzzlemats, 10 napkins, 10 folders, 10 cutouts. \$1.95 for the first unit; 95¢ for each additional unit ordered with the first. One copy of "Creative Uses for North American Neighbors Accessories" with each order. (2) *Neighbors Banquet Special*, includes 50 Puzzlemats, 50 napkins, one gold cardboard cross suitable for worship centers and tables. \$2.98 for the first Banquet Special; \$1.95 for each additional Banquet Special ordered with the first. One copy of "Creative Uses for North American Neighbors Accessories" with each order. Order from The Wright Studio, 5335 Ohmer Ave., Indianapolis 19, Ind.



For a thoughtful study of

# CHRISTIAN CONCERNS OF NORTH AMERICAN NEIGHBORS

read and

Boston

school of

Date Due

No. 1764

RECEIVED FOR LOAN

MAY 14 1965

Concerns  
of

DOWN  
THEY  
CAST

ington

SHADOW  
CAST

nette T.

phies of ne

American

written. T

give intim

the life of

the work of

in many parts of

continental neigh

Cloth \$2.95, p

## CONCERNS A CONTINENTAL

edited by  
James W. Ho

A readable sur  
problems and  
North America

Chapters by or  
specialists on

Demco 293-5

the United States, Mexico,  
Hawaii, and the Caribbean  
islands, with introductory  
chapter and concluding  
summary by the editor.

Paper only, 60 cents

Cloth \$2.95, paper \$1.50

BOSTON UNIVERSITY



1 1719 01052 1955

EDMESTON

Adult guide on  
Christian concern  
of North American  
neighbors.

DATE

No 17'64

Semester Loan

MAY 14 1965

EDMESTON

Adult guide  
on Christian concerns of  
North American neighbors.

